כן הוא לפי שעה, שאז אין לחוש לזה. [ש"ע שם, עפ"ד הנמוק"י]

ג. אסור לשלוח ציצית אפילו פסוקין ושזורין על ידי שליח גוי, אם לא בשני חותמות. [משנ"ב ס"ק ח] שכל שהוא איסורא דאוריתא, השולחו ביד גוי, צריך חותם בתוך חותם. [כה"ח ס"ק טו] ודוקא בענין שיהיה לגוי הנאה להחליף הציציות בחוטים פסולות (וכגון שהציציות יקרים), אבל אם לא יהנה הגוי בחליפין, אין חוששים שהגוי יחליף כדי להכשיל את הישראל. [כה"ח ס"ק טז]

והוא הדין השולח ציציות ביד ישראל "חשוד" צריך שיהיו צרורים בשני חותמות. [כה"ח ס"ק טו] ובזמננו אין כלל חשש זה, כי אין מצוי להשתמש בציציות שזורים אלא למצוה ולא לסתם בגדים, לכן אין צריך חותם בתוך חותם. ואפשר לשולחם על ידי הדואר וכל צורת שליחות אחרת ללא פקפוק. [פסקי תשובות אות ג]

security deposit. It is permissible, however, to deposit a tallit with a non-Jew for a short time.[254]

Non-Jew delivering tzitzit

3) It is forbidden to employ a non-Jew to deliver tzitzit strands to others unless the tzitzit are wrapped in a double-sealed package. This is the rule whenever employing a non-Jewish messenger to deliver something that, if switched for something else, would cause a transgression of a Torah prohibition. In this case, if kosher tzitzit strands are more expensive than plain cords, the non-Jew stands to gain by switching the kosher tzitzit for other cords. If the non-Jew would not gain anything by switching them, there would be no reason to suspect him of switching them [and it would be permissible to send them with this messenger even if the package is not sealed].

Day 87

Whenever it is forbidden to send tzitzit with a non-Jewish messenger, it is likewise forbidden to send them with a Jewish messenger if there is reason to suspect that he might switch the tzitzit for his own gain.

In contemporary times, no one uses tzitzit strands for any purpose other than for the mitzvah of tzitzit. Therefore, there is no reason to suspect that a non-Jewish messenger would switch them. It is permissible to send tzitzit strands through the regular mail service or other delivery service even without a double-sealed package.[255]

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the case would have to be where the Jew wrongfully sold the tzitzit to the non-Jewish merchant.

254. The *Nimuke Yosef*, cited in the *Bet Yosef*, ruled that it is forbidden to deposit a tallit in a non-Jew's hands. The *Kaf Hahayim* Sofer (20:13) added that it is forbidden to lend a tallit to a non-Jew as well. Although the reason of "harlot" might not apply to such a case, the reason of safety certainly does apply, and therefore it is forbidden.

For a short time

The *Nimuke Yosef* stated that it is permissible to deposit a tallit with a non-Jew if it is only for a short time. The *Kaf Hahayim* Sofer (2O:14) ruled that it is forbidden to allow a non-Jew to examine a tallit to figure out how tzitzit are made since he might then create disguises to enable non-Jews to attack Jews, or he might make a fake tallit and use it for the purposes of "harlot."

Teaching a non-Jew how to make tzitzit

The *Halakha Berura* (page 391) deduced from the *Kaf Hahayim* that it is forbidden to teach a non-Jew how to tie tzitzit tassels onto a tallit.

255. This is the ruling of the *Piske Teshuvot* (20:3). His additional comment about kashruth certification, however, is not understood.

ד. המוצא טלית מצוייצת ברחוב, או מושלכת בגניזה, כשרה. [ראה משנ"ב ס"ק ה]. ואם מצא חוטים של ציצית מופסקים ומובדלים כל ארבעת החוטים, והרביעי שקורין "שמש" ארוך כנהוג כדי לעשות בו החוליות (ראה לעיל בסימן י"א הלכה כ"ד והלכה מ"ג) וגם כל אחד מהארבעת החוטים כפול ושזור "כפול שמונה" (ראה לעיל בסימן י"א הלכה י"ח), רשאי להקל ולהשתמש בהם. [כה"ח סוף ס"ק טו"ב]

Finding an ownerless tallit

4) If someone finds a tallit with tzitzit attached to it strewn in the street, he may assume that the tzitzit are kosher. Likewise, if he finds it deposited in a collection of *genizah* items he may assume that they are kosher.[256] If someone finds a set of eight-ply tzitzit strands, meaning three strands of equal length and a fourth strand considerably longer so that it can be coiled around the others to form the *anaf* and still be long enough to to form the *gedil* along with the others, as described above in *Siman* 11:24, he may likewise assume that they are kosher and use them for the mitzvah.[257]

256. This is the ruling of the *Mishna Berura* (20:5) based on the *Aharonim*. See the comment of the *Kaf Hahayim* (20:17). Of course, this halakha applies only if there is no distinguishing mark on the tallit, so that the finder may keep it for himself instead of attempting to find the person who lost it. this is unusual, since a used tallit almost always has some distinguishing mark by which its owner can prove that it is his. Even so, the *Piske Teshuvot* (20:2) cited the *Pit'he Hoshen* ruling that even when the finder must attempt to locate the tallit's owner, he may use the tallit in the meantime, based on the principle that a person is pleased to have others perform mitzvot with his property. If he fails to locate the owner after making a reasonable attempt, he may then use the tallit as his own, but he must mark in his records that he found a tallit with this description, along with the date and location of the find.

In the *geniza* collection box

If someone finds a tallit that another person had deposited in *geniza*, and he finds that the tallit still has all its tzitzit tassels and it is not torn, he may take it and use it. We may assume that anyone who places an item in *geniza* has forfeited his rights as owner of that item. Of course, if the tallit is filthy it should not be used in that condition, as explained above in *Siman* 9:16.

257. This is the halakha only if there is no distinguishing mark on the tzitzit strands. If there is, it is necessary to attempt to locate their owner.

סימן כא

שימוש בטלית ובציציות

א. הציציות "תשמישי מצוה" הם [כלומר, שאין בגופן ובעצמן שום קדושה, רק שמשתמשין בהם לשם מצוה]. לפיכך בזמן שקבועין בטלית, אסור להשתמש בהם תשמיש של חול, כגון לקשור בהם איזה דבר וכיוצא, [משום ביזוי מצוה]. [באו"ח פ' לך לך הי"ט, מקבציאל שם הכ"ח]. ואפילו אם אין עתה לבוש בטלית, ואפילו בלילה, אסור. [משנ"ב ס"ק ד]

Siman 21

Using Tzitzit for Other Purposes

Status of tzitzit

1) Tzitzit tassels have the status of *tashmishe mitzvah*, an item used specifically for fulfilling a mitzvah. Therefore, it is forbidden to treat them disrespectfully or to use them for any mundane purpose such as tying up another item.[258] This is forbidden even while no one is wearing the tzitzit, and even at night when there is no mitzvah of tzitzit.[259] It is likewise forbidden to use a *tallit gadol* for a mundane purpose other than wearing it to fulfill the mitzvah of tzitzit. It does not matter whether or not that other use demonstrates contempt for the tallit; it is forbidden in either case.

Tzitzit tassels are *tashmishe mitzvah*, but they are not *tashmishe kedusha*. Every mitzvah item possesses a certain degree of inherent sanctity and it hallows the person who performs it. *Tashmishe kedusha* are items such as Torah scrolls and tefillin, in which a Jew has instilled a high degree of sanctity by inscribing God's Name in them.

Since tzitzit do not have the status of *tashmishe kedusha*, there is room for leniency to use a *tallit katan* for a mundane purpose as long as that use does not show contempt for

258. This halakha is taken from the *Ben Ish Ḥai* (*parashat Lekh Lekha* halakha 19) and *Mikabtze'el* (ibid. halakha 26), based on the *Shulḥan Arukh* (21:1).

259. This is the ruling of the *Aḥaronim*, cited in the *Mishna Berura* (21:4). As long as the tzitzit strands are attached to a tallit no one may use them for any other purpose, whether or not he is wearing the tallit, and even at night. Likewise, it is forbidden to use a shofar for a mundane purpose even on days other than Rosh Hashanah. The same rule applies to a *lulav* that was used for the mitzvah on Sukkot; it may not be used for any mundane purpose afterward as long as it is still fit for use for the mitzvah for the following Sukkot.

The *Magen Avraham*, cited in the *Bi'ur Halakha*, differentiated between the mitzvot of sukkah and tzitzit. Once the festival of Sukkot is over, it becomes permissible to use the materials from which the sukkah was constructed for other purposes even though they will still be fit for use for the following Sukkot. Tzitzit tassels, however, may not be used for other purposes at night even though the mitzvah of tzitzit does not apply at that time, since the mitzvah of tzitzit can be performed every day of the year.

ובטלית עצמה, גם כן אין להשתמש אפילו תשמיש שאינו מגונה. [ראה משנ"ב ס"ק יב ועוד]. ובטלית קטן יש להקל להשתמש תשמיש שאינו מגונה, אפילו בעוד הציציות עליו. [משנ"ב ס"ק יב]

ב. ניקוי עדשות המשקפים בעזרת הטלית, בטלית גדול יש להחמיר, ובטלית קטן יש להקל.

the tallit. In fact, the *tallit katan* may be used even while someone is wearing it.[260] This will be demonstrated in the following halakhot.

Day 88

Wiping eyeglasses

2) It is forbidden to use one's *tallit gadol* to wipe one's eyeglasses clean, but one may use one's *tallit katan* for that purpose.[261]

260. The *Olat Tamid*, cited in the *Mishna Berura* (21:12) ruled that it is permissible to use a *tallit gadol* for other purposes as long as that usage does not demonstrate contempt for the mitzvah. He pointed out that the *Shulḥan Arukh* forbids using the tzitzit themselves for any other purpose, but not the tallit. The *Ture Zahav*, however, ruled that it is forbidden to use a *tallit gadol* for any mundane purpose, and the *Peri Megadim* concurred, explaining that a *tallit gadol* is designated for prayers and therefore it gains the same status as the tzitzit. It is permissible to use a *tallit katan* for mundane purposes, even while the tzitzit are attached to it, as long as the usage does not express contempt for the mitzvah. For this reason, it is permissible to wear a *tallit katan* while sleeping overnight [even according to Rambam].

The *Kaf Haḥayim* Sofer (21:10) ruled that since we wear a *tallit katan* strictly in order to fulfill the mitzvah of tzitzit, it has the same status as a *tallit gadol* and therefore we must not use it for any mundane purpose. The *Halakha Berura* (page 397), however, discounted this stringency. Since the *Olat Tamid* ruled leniently even for a *tallit gadol* and the *Peri Megadim* ruled leniently at least for a *tallit katan*, we may rely on this lenient position in practice.

261. The act of cleaning one's eyeglasses does not show contempt for the cloth used for this purpose. Many people have the habit of cleaning them on their shirts, and this does not show that they have contempt for their shirts. According to the rules explained above in halakha 1, it should be forbidden to use a *tallit gadol* for this purpose but permissible to use a *tallit katan*. According to the *Kaf Haḥayim* cited in the previous footnote, however, it is forbidden to use either tallit for this purpose.

Harav Yosef Shalom Elyashiv (*Kovetz Teshuvot* Vol. I, #3) ruled that it is permissible to clean one's eyeglasses with one's *tallit katan* since people often use their garments for this purpose. Harav Shelomo Zalman Auerbach (*Halikhot Shelomo Tefilla* ch. 3, footnote 10) disagreed, ruling that it is forbidden to use either a *tallit gadol* or a *tallit katan*. He pointed out that the *Kaf Haḥayim* ruled stringently regarding a *tallit katan*, unlike the *Mishna Berura*. If this halakha is one example of the debate between the *Mishna Berura* and the *Kaf Haḥayim*, we may follow the lenient opinion, as explained in the previous halakha.

Harav Eliyahu David Rabinowitz-Teumim testified (*Nefesh David* #67): "I wear eyeglasses regularly and they constantly get fogged up by my breath. I permit myself to wipe them dry with my *tallit gadol* or *tallit katan*, but only when I am in the middle of my Torah studies. When engaged in other activities, I make sure not to use my tallit for anything mundane." We see from this that the Rav would not use his *tallit katan* for mundane purposes, but it could be that this was his personal stringency and that he would not have ruled stringently for others.

The *Yalkut Yosef* (21:4) ruled that it is permissible to use either a *tallit katan* or *tallit gadol* for wiping one's eyeglasses, basing this ruling on that of Harav Elyashiv. However, Rav Elyashiv permitted this only with the *tallit katan*, not with the *tallit gadol*. It is apparent from the *Mishna Berura* that it is forbidden to use a *tallit gadol* for any mundane purpose, even if it does not display contempt for the mitzvah.

Mopping one's perspiration

The *Ma'ase Ish* (Vol. I, page 74) cites the *Ḥazon Ish* ruling that it is permissible to use a *tallit katan* to wipe the sweat from one's brow. Harav Ḥayim Kanyevski explained that his uncle did not consider such an activity to be one that demonstrates contempt for the mitzvah. This can be compared to Rav Elyashiv's ruling about wiping eyeglasses – since people do not mind using their regular garments to wipe away their sweat, this activity does not demonstrate contempt for the mitzvah.

The *Piske Teshuvot* (page 194), however, ruled that it is forbidden to use either a *tallit gadol* or *tallit katan* to wipe one's sweat. As his source, he cited the *Mekor Ḥayim* (21:2).